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The bearer of ill-will towards them that bear ill-will can never become pure; but he who bears no ill-will pacifies them that hate.—*Udanavarga, c. 14, v. 12*

Let us then practice good works, and inspect our thoughts that we do no evil.—*Fo-sho-hing-tsan-king, 1642.*

THE PATH.

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MARS AND MERCURY.

IN the June PATH there was printed a review of a pamphlet issued by the London Lodge T. S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*, Vol. I, running from page 162 to 168. "Gratification of curiosity is the end of knowledge for some men", wrote H. P. B.'s teacher, and this curiosity led to a question being put some years ago to the Adepts, who furnished the main body of *Esoteric Buddhism* and all the important matter in *The Secret Doctrine*, in respect to other visible globes. The author of *Esoteric Buddhism* then construed the reply to mean that Mars and Mercury are two of the seven planets of the earth-chain of globes. H. P. B., the only person in actual and constant communication with the Masters, corrected the mistake made by Mr

Sinnett in the pages of *The Secret Doctrine* to which I have referred, saying on page 164: "But neither Mars nor Mercury belongs to our chain; they are, along with the other planets, septenary units in the great host of 'chains', and all are as visible as their upper globes are invisible". Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.

On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter, but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject.

The two Masters who had to do with *Esoteric Buddhism* and *The Secret Doctrine* have distinctly said:—*first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow globes of the earth,—and this correction they make most positively in *The Secret Doctrine; lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. We do not understand that Mr. Sinnett has said that H. P. B. was not reporting the Masters when she wrote the above in *The Secret Doctrine*, or that the Masters have denied that they hold the above views.

If we admit that Mars and Mercury are two visible planets of the seven-fold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analysed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his seven-fold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout. If it is inconsistent at one point it fails at every other. The same Masters who have communicated through

H. P. B. with Mr. Sinnett for the purpose of having *Esoteric Buddhism* written, have over and over again positively stated that the law of correspondence rules throughout in this philosophy.

The earth is a fourth-plane planet. The beings upon it are now in the fourth stage, and for that reason cannot see objectively any planet that is not on the same plane of development, and every planet which they see is for that reason a fourth-plane planet. If this be correct, then Mars and Mercury must be fourth-plane planets, and hence not in the earth's chain of globes.

If we assume with the writer of the pamphlet referred to that Mars and Mercury are two out of the whole seven of which the earth is a third, then the question arises, To what principle do these two planets correspond ?, for they must correspond to either *prana*, *kama*, astral body, *Manas*, *Buddhi*, or *Atman*. Any attempt at an answer to this question will show the confusion in the assumption; for it is admitted that Mars is in obscuration, and the natural question then would be, Which of the earth's principles is correspondingly in obscuration? In attempting to answer this from the assumption started with, we have the statement that Mars is the planet we have last been in, hence it must represent a disused faculty or principle, and not one which we are about to develop. As *Manas* is the next principle to be fully developed, it would follow that Mars does not represent it, and hence the whole matter falls into confusion, because the first four principles have been already developed and are not in disuse. Following this on the false assumption, then Mars would represent an eighth principle.

Mars is in a state of obscuration at the present time, as stated by the Masters and H. P. B. This is because, in that chain of development, the Egos have finished their fourth round, or because the fourth round has not yet commenced, except in respect to the planet itself as a place of habitation, the Egos having passed on to the next globe of that chain, quite as invisible from the surface of Mars as our next globe in order is invisible from our surface. The same may be said for Mercury, except in respect to obscuration, since the information vouchsafed about it declares that it is beginning to get out of the obscuration caused by the absence of Egos.

A reference to the pages of the *Secret Doctrine* referred to above will be found helpful on this point. It is also stated on page 163 of that book, Vol. I, on the authority of the Masters, that "No companion planet, that is, no upper globes of any chain in the solar system, can be seen." I may say that the relation borne by

Mars and Mercury to the earth will not be spoken of or explained by the Masters. Furthermore, one of the Masters wrote to the author of *Esoteric Buddhism* in respect to this matter, stating, "You are putting me questions pertaining to the highest initiation. I can give you only a general view, but I dare not, nor will I, enter upon details."

It is not necessary for us to know the relation between Mars, Mercury, and the Earth, especially, nor to know whether Mars and Mercury are in any particular state ; all that is necessary is to know, do they or not belong to our chain ? And that they do not has been distinctly stated, both from the position of authority and upon the ground of consistent philosophy. Upon authority, because in no other way can we solve this riddle; upon philosophy to show the reasonableness of the authoritative statement. All such difficulties can be solved by remembering and working upon the law that, as it is in respect to man and his principles or vehicles, so it is in respect to any planet whatever.

WILLIAM Q. JUDGE.

CAUTIONS IN PARAGRAPHS.

DO not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a cen-

sorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefitted by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that coun-

try. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

FACES OF FRIENDS.

THE late T. Subba Row, B. A., B. L., was a Brahmin of high caste, well known in the Theosophical movement and intimate with H. P. B., Col. Olcott, and others in India. The editor of PATH met him at Adyar in 1884, and knew how highly he was thought of by all who knew him. He died on the 24th of June, 1890. A very interesting account of him printed in July *Theosophist* of 1890 was written by Col. Olcott and endorsed by the family before publication. T. Subba Row left no literary work of any great moment, considering his undoubted ability.

His best work was in a series of lectures on the *Bhagavad-Gita* at the Convention of 1886 in India. But his name is deeply associated with our work, and H. P. B. often referred to him. There is not the slightest doubt that he was personally acquainted with the same Masters of whom H. P. B. so often spoke.

He was of the Niyoga caste of the Smartha Brahmans. Born on the 6th of July, 1856, he lived but thirty-four years. He was brought up by his uncle, who was the Prime Minister of the Raja of Pittapur. In his early years no one thought him to be very

learned or full of mystical knowledge, but later on he became one of those cases where old knowledge gained in a former life came back. This was in respect to philosophy and Indian religious books, from which he was known to quote as if he had read them all.

As an individual he was genial though reserved, showing signs of power within; and, as Col. Olcott said, the fact that he lived his occult life alone gives strength to the confidential statements he made to his family and friends. His eye was large, deep brown, and brilliant, and although I had only a few conversations with him the impression he made was lasting and pleasant. One little verse he quoted to me never left my memory, and I shall always think of him with gratitude as well as pleasure. He was a friend of the T. S. as well as a member, and though engaged once in a slight controversy in respect to the theory of the constitution of the human being, he deserves a place in our gallery of friendly countenances.

W. Q. J.

KOREAN STORIES.

KOREA—also spelled Corea—has been called "The Hermit Nation." The author of the following stories is a Korean now in Washington and a member of the Branch there. He has furnished these for the PATH through Mrs. Coffin of the Washington T. S., and may be able to give us more. He says they have many stories of Masters, or Adepts, in his country, where belief in "Masters" is universal among all classes. Indeed, when they see a venerable beggar or old man they say, "Perhaps that is a Master in disguise."—ED.]

I.

THE SPOTTED BUDDHA OR ADEPT.

Two young philosophers retired to a mountain to live in seclusion and practice Yoga. They lived in two huts on the opposite sides of this mountain. It was said that they had reached a similar and high stage of development. One day a beautiful young woman appeared in the hut of one of the students and asked the privilege of remaining that night. Although he felt kindly to her, he refused her request, as he did not wish to have his quiet disturbed: so he sent her to the hut of his friend, who took her in.

His heart was not in peace the whole night; he arose early next morning and went to his friend's hut, hoping to find out what had

become of the beautiful woman. On opening the door there streamed upon him a flood of golden light. He distinguished two beings in this golden glory, two beings of pure gold with rays of light issuing from them, and seated on two shrines. He slowly recognized his friend in the one seated on the lower shrine; the other one seemed entirely strange to him. He then perceived they were the truly wise, whose virtues had no comparison with a lower soul like himself. He bowed down before them and wished to know how his friend had become thus suddenly wise.

His friend replied: "I kindly accepted the woman you sent to my hut, and gave her shelter. The birth of her child took place, and the infant was bathed by his mother in perfumed water brought by her. He was immediatly transformed into pure gold, as you now see; whereupon the woman disappeared. The boy is he who is seated on the upper shrine: he is a spiritual being *descended temporarily for the sake of humanity.* With the permission of the heavenly Master I also washed in the perfumed water, and became transformed into pure gold." "May I not also wash in this wondrous water?" the other cried; but alas! he only found a few drops in the bottom of the vase. He thankfully used what remained of the holy water, but it, being insufficient to cover him, left him only spotted with golden color wherever the drops had touched him. Ever after that, he was called "The Spotted Buddha."

II.

QUAN-URN-BODHI-SATTVA.

A man who had always devoted himself to a religious life and the search after Divine Wisdom left his family and retired to a very secret spot on a mountain where no traveller had ever penetrated, far away from the sights and sounds of the world. He ate and slept only to maintain his mortal body.

After long years of purification he had made considerable progress. One day a traveller found his way to this solitude and stopped in his hut to rest. Though he kindly treated the weary pilgrim, he felt he could not bear to have his retreat desecrated and his study interrupted. Remonstrance was useless, the stranger still remained, until finally his little hut was visited by a succession of travelers, each more disturbing and obnoxious than the preceding one. At last he despaired of attaining the great object of his life. He became half-frenzied at this waste of his life-long labors, and in a moment of anger he took the life of the last traveller who stopped in his hut.

Having committed a murder he abandoned the idea of proceeding on the Path. He left his hut and life of seclusion, and sadly prepared to return to his home, when there suddenly appeared before him a panorama of exceeding beauty composed of a group of spiritual beings. The central figure of this group proclaimed herself to be the great Quan-Urn-Bodhi-Sattva,* and requested to know the cause of his return. He replied that as he had committed a grievous sin he had no longer the hope of attaining true wisdom, and was going back to his home.

"Bring your sin to me. Bring your sin to me," said the Bodhi-Sattva. "Everything proceeds from no-thing,† so also does sin. Thinking of the past is also a sin." She then caused him to return to the mountain and pursue his studies. His heart became gradually peaceful, and he made such rapid progress that he soon became a perfectly wise man.

POM K. SOH.

A WHITE LOTUS DAY ADDRESS.‡

COMMEMORATION of H. P. B. has thus far been largely of reminiscence and of anecdote illustrating her personality, and doubtless this will always have its interest, as readers of "Old Diary Leaves" can very well understand. Yet the main topics on White Lotus Day as years pass on will be more and more, I take it, who and what was this most wonderful personage of the century, what was her exact relation to the Theosophical Society. These questions appear very simple: they are really most difficult and complicated. I do not purpose to now discuss either, but merely to express a collateral thought.

To ordinary citizens of the day nothing is more astonishing than that a new religion—for Theosophy is really such—should be promulgated at this close of the nineteenth century, and that its prophet should be a woman. The era is unfavorable to revelations or to spiritual philosophy, and scornful of either when coming through a female channel. Very naturally there arises query

* Quan-Urn-Bodhi-Sattva is believed by the Koreans to be one of the highest Adepts, whose spiritual virtue is only next to that of Gautama Buddha, and whose mission is to appear as a saviour at the most critical moment of human affairs. She is to work for humanity during the whole Manvantara.

The vision of this Bodhi-Sattva, varying as it does in beauty of color, sound, and form to different persons, has inspired many poems, among them a book published in Korea called Le-jung-gam-no, meaning "The sweet dew to save the people."

† That is, from *thought*, which is not a thing.

‡ Abstract of address before the Aryan T. S. by Alexander Fullerton.

as to whether this new religion will take form as a Blavatsky cult, giving a semi-Divine character to the teacher, investing her words with a sacro-sanct quality, making her writings a finality in doctrine. Some such suspicion is universal among outsiders.

In respect to its estimate of H. P. B. the T. S. may be divided into three classes. One is of those who regard her fully as an Adept, an actual member of the hierarchy, endowed with its prerogatives and powers. They of course do not pretend to even conjecture her degree of advancement, though that is unimportant. The second suppose her to have crossed the line separating ordinary humanity from the Occult fraternity, and to have been entrusted with some secrets of initiation, notably that of communication with Masters, but not to have been a Master herself. The third consider her a woman of singular force and nerve, possessed in some strange way of unusual learning, but nothing more than a chela, if that.

Now through each of these classes no less than in the world outside, and in the first class (to which I belong) quite as much as in the others, exists a fixed opposition to a Blavatsky cult. No matter what may be the degree of reverence for her person or her works, it will not be conceded that she was infallible, impeccable, an authority never to be deviated from, critically examined, or suspected of inconsistency. Treatment of her as a being whose utterances it would be sacrilegious to question and perilous to deny, seems to all a mistake and a folly.

And yet, paradoxical as it may appear, possibly seeming an exaggeration, an extravagance, the extreme of a partisan, I do not hesitate to aver my conviction that the success of the Theosophical Society is in exact proportion to its loyalty and devotion to H. P. B. Like any other theory, this is a question of fact and to be tested by fact. Look at the facts. Of the Sections of the Society, which are the most active and efficient, most zealous in promulgating Theosophy, most rapidly influencing the public mind and gaining hold on the public press? Evidently the American and the European. Each is headed by an individual who was an intimate friend and close pupil of H. P. B., whose enthusiastic loyalty to the Teacher colors every utterance and moulds every project, who forms plans, methods, and efforts in accordance with her impulse, who ceaselessly upholds her name and spirit and purpose as the inspiration to T. S. work. The American General Secretary and the English Mrs. Besant are the leaders of their respective Sections, and they lead avowedly on the lines they learned from H. P. B.

Descend to the Branches. This is of necessity a matter of testimony. I unhesitatingly say from my own five and a half years of close connection with the central office that those Branches are the most earnest, active, and growing which cling most heartily to H. P. B. and keep her ever before them in loyal thought and eager service.

Descend further to individuals. Here again must testimony be taken. And here again I offer it in proof that those members of the T. S. are the most progressed in doctrine and life, the most successful in Theosophic work, the most consecrated in spirit, purse, and effort, in exact proportion as they are staunch in devotion to H. P. B., fearless in her defence and in tributes to her worth, cherishing her in thought and word as teacher, friend, superior, and guide. They advance precisely as they go closest to the footsteps of the leader.

The converse of all this is equally true. Where do we find lassitude, indifference, decay, lifelessness? Exactly where there is suspicion, doubt of H. P. B., a constant criticism of her character and ways, a forgetfulness of her devotion and utter sacrifice of self. As she is ignored or belittled, a chill settles down upon the spirit, and the work, like the promoter, loses its charm.

Nor is there anything strange, mysterious in these facts. H. P. B. has herself proclaimed that she owed all her Occult advance, faults and errors notwithstanding, to one inflexible, unvarying habit of her life,—entire devotion to the Master. His image and wish were in perpetual presence. Similarly we, far below her as was she below Him, may look to her. The qualities of utter consecration, sacrifice of self, adhesion to duty and energy and work, which she so resolutely maintained, were reflections from the august Hierarchy whose servant and messenger she was because she did thus reflect them. As we in our minor measure do the same, we are in sympathy with her as she was in sympathy with Them. We appreciate her merits because we share them. A like spirit, however feeble and imperfect, actuates us as it did her, and brings both into magnetic union. We are all in the same ray. Devotion to her is not devotion to a mere personality, honored and elevated though it is, but to the embodiment of a principle, a principle which has its highest manifestation in the Masters and which They valued in her as should we.

More than this. If in the same ray, we may be assured of the same aid. No greater encouragement ever came to the Society from its unseen prompters than that in the message printed in PATH of August, 1891. Note these two sentences: "We always help

those who help us. . . . The humblest worker is seen and helped." The same reasons which made it certain that H. P. B. was sustained and aided in all her efforts make it certain that we shall be. Likeness of spirit, similarity of aim, identity of purpose,—these were what united H. P. B. to the Masters and ensured her Their support. Not less so with ourselves as the same conditions exist. For if loyal devotion to Their service gained for her the help They rejoiced to give, loyal devotion to her as Their servant will bring to us that help equally needed and ready, to us as Society, Branches, and individuals.

THE SLEEPING SPHERES.

PART I.

ONE came to me, calling me out of the form in which I dwell, and showed me the sleeping Spheres.

Now the object of this Messenger who had come to me was to make clear to me some of the hidden things: things hidden, I mean, from the eye of flesh, yet not lying so remote from our ken if we only make some *mental* effort toward seeing. And the further idea appeared to be that if I were to see them, as it were objectively, though with the astral organ of sight, I might be able to make this, the Devachanic State, clearer to the thought of some of my fellows. For the sleeping Spheres are Devachanic entities. In Devachan we are not yet united with the UNKNOWN SOURCE. Hence the need, on the part of the Ego, of form—or container—of some kind. I have chosen here, arbitrarily perhaps, the name of "Sphere" for this Devachanic form.

These Spheres, than which there are none more beautiful, do not lie in any given place; they are self-contained; they have condition, but no place. When I asked my Companion how this could really be so, he pointed out to me that they interpenetrated many other states of matter, cohering by means of their own vibration, just as do all other forms, of whatever kind and however ethereal, throughout the whole of Nature.

I had passed from my body into the air and the airy form, and from thence into the ether. All about me lay the sleeping Spheres, delicate milky films on the golden ocean of light. Ever and anon a thrill of faintest color trembled across their deeps, and I trembled too, for it was given to me to know that these color-motions were, in reality, Thoughts of profound delight. Yes, these palpitating Spheres had pure joy in their own opales-

cent motions; joy as they throbbed in the living ether, and a joy which had great meaning. This was plain to even my understanding, which at the moment was that of the airy body only. (I presuppose my readers to know even better than myself, that the consciousness of one body differs greatly from that of another This is true whether the different bodies are all contained together in their own outer shell, or are at the time separate from that temporary covering.)

Imagine, then, that I saw these radiant shapes, now silvery, with a bluish frost upon them, now blooming into tints so translucent that the eye of the soul alone could perceive them, and that every tint was a Thought, an experience. These fair Thoughts were the dreams of the souls disengaged from earth. Dreaming thus, the Spheres slept. How blissful the dreams! For those colors were both living Light and Intelligence; each color was Thought; Thought of the most exalted order known to the human Mind. Thought quivered through the Spheres, changing their Consciousness; fusing them anew; quickening their higher Life; illumining their purer Light, in a world-plane whereon Light, Life, and Thought are one magnificent act of Being, and not the trivial things known to most men in this everyday world. Each Sphere thus became more and more incandescent with this three-fold LIFE, and I saw them blooming and growing, through this sweet iris-hued ebb and flow, as a flower unfolds towards greater perfection by means of assimilated sun-light. The unfoldment was divine, the peace profound. Silence, like a brooding mother, covered them over; it was only enhanced by an occasional soft semi-tone, the harmonious breathing of the sleeping Spheres.

Would that I need say no more!

Yet even while I watched their gracious Being, it became plain that, like flowers, they must fade. Although they were composed of atoms of living Light, Light that was itself a grand Consciousness, yet I soon observed a marked change to take place and to become prevalent in all of them. This change was at first exceeding beautiful, and consisted of a slight rhythmic motion in the atoms of a Sphere. The atoms danced; living opals shot through with tenderest Light. Seeing this, I could but ask myself, "What new Thoughts are in the dreams of the Spheres?" This motion was soon imparted to the Spheres themselves. They trembled into corruscations of Light and grandly awoke. From them, thus swaying, issued glories that no tongue may name, nor do words contain them. Each Sphere thus joining the choral

dance emitted a choral song; music whose ordained instrument is the naked soul; music that is visible flames of sweetest, intensest desire. All my being awoke into delicious longings in which reverence had no place. I said to my Companion: "What is the burden of this bewitching song?" Very gravely he replied: "It sings of the Life of the world". I wondered to hear him speak so solemnly of what gave me so great delight, but when I turned again to the Spheres I felt a new perplexity. The accelerated motion had produced colors more vivid, more of the gross and solid nature of earthy pigment; the music now shrilled across the etheric spaces; there was in it the strident note of crass emerald, the bugle blare of blazing crimson. The Spheres would sleep no more. Yet I saddened now at their brilliant awakening; in my inner heart a deep voice said: "This is the end of all desire".

The music augmented in volume; the aerial dance became a mad whirl to madder—yet harmonic—sound. This sound marshalled the turbulent atoms at the spheric centers, where they set up tentative efforts towards crystallization,—form. These efforts impeded the spheric motion. Labored, troubled movements, indicative of troubled Consciousness, set in. The fair Thought of the Spheres was disturbed. Streams of red fire, strange contractive motions, throes whose every convulsion made the Spheres less ethereal, sound whose every note made the atoms more gross, until suddenly the formative nucleus at the centre shuddered forth into form—a form which caught only a dim reflection of the original Light, a form which could not exist at all on the original plane of the Spheres. Must the awakened Spheres hereafter bear that grotesque burden? Suspended there, fringed only with the gracious spheric hues, gross cause of the dispersal of beauteous Being, still I recognized it, still I wept as I said: "Comes the earth-child thus forth? Surely this is Death that I have witnessed, and not Life."

My Companion answered: "That is in truth what thou hast witnessed. A death to Devachanic existence, a birth into the material Life which thou and thy blinded fellows call 'the world'. The form whose birth thou hast seen is but the model of the earthly one which it informs. It is thy lot to know more of this matter of so-called Life and Death. Another time I will again meet thee; thou shalt then undergo some experience of Devachanic Life." He disappeared, leaving me in my ethereal body, adrift upon the night.

JASPER NIEMAND.

(To be continued.)

A PLOT AGAINST THE THEOSOPHICAL SOCIETY.

MANY plots have been started against the Theosophical Society, and all of them have failed to accomplish their object,—the destruction of the organization. The latest one, still in its early stages, we now present to the members. It is the product of the nature and temperament of a person not a member of the Society, who resides in California. For many years he has been indulging in attacks on H. P. B., and has of late endeavored to spread them as much as possible, and to some extent they have obtained a little currency in India.

The form of these attacks is an attempt to show that H. P. B. took nearly all she has written from books published by other persons. *Isis Unveiled* has received considerable attention in this way, and much labor and pains were devoted to showing how many things which she has said in that book may be found in other books, it being meantime well known to the members of the Society that she did not have these other books in her possession. Another method pursued is to show, if possible, inconsistencies in the writings of theosophists. For instance, in one case an attempt to prove that we have given out at various times the doctrine that there are sixteen more or less astral bodies in the human being. This is of course nonsensical, and is probably an idea acquired from superficial reading and confounding of the various aspects or powers of the astral body.

But now the *Secret Doctrine* is to be taken up and an attempt made to show that it is a plagiarism from beginning to end, and then the project is—though we do not certainly know where the capital is to come from—to spread the results in published form all over India. The work to be accomplished in this way it is supposed will damage the Society by damaging the reputation of the author of the *Secret Doctrine*. Among other things proposed, is to show that the *Secret Doctrine* was not "precipitated." This will be very easy, because it is a well-known fact that it was written by hand, and no one but ill-informed and injudicious theosophists would assert that it was precipitated in any sense whatever.

There is some likelihood that slight assistance will be rendered by one or two disaffected persons in India, who in the past have

aided in spreading similar attacks which have been published in spiritualistic journals. From time to time we may be able to present further plans and purposes of this brigade of plotters for the information of theosophists in advance. The plotters expect this to hurt the Society, but theosophists should know that nothing can hurt it if they remain loyal to their convictions, if they endeavor to understand theosophic philosophy, if they avoid personalities and confine themselves, as was suggested by one of the Adepts long ago, to a philosophical and ethical propaganda designed to benefit the moral nature of the community in which a Theosophist may live. No plot can prevail against this. But we have thought it well, on behalf of the conspirators, to publish this notice as a preliminary to further details when the time is ready.

REGARDING ISLAMISM.

THE conversion to the religion of the Prophet Mohammed of Alexander Russell Webb, F. T. S., and his establishing in New York a paper devoted to Islamism, together with his lectures on the subject, have caused a great deal of attention to be given to Mohammedanism. Bro. Webb is still a member of the Society, with an interest in its progress, and this is another illustration of the broadness of our platform. Bnt he says that it has surprised him to find the members in general paying slight regard to the life of the Prophet, his sayings and his religion, as one of our objects calls for the study of all religions. In India he found many followers of the Prophet in our Branches, and among them much knowledge of formerly so-called esoteric doctrines, which are common to all religions. That such would be the case must have long ago been evident to those who have read the admirable articles which were printed some years ago in the PATH upon Sufi poetry, as the Sufis really preserve the inner doctrines of Islam. But it is natural that the religion of Mohammed has not received from Western people very great consideration. They judge it in the mass, and not from some of its teachings. The West has developed its social system and its religious belief on its own lines, and having seen that many of the followers of the Prophet are polygamists, which is contrary to Western notions, the entire Islamic system has been condemned on that ground, both in a social and religious sense.

The best Mohammedans say that the Prophet did not teach polygamy, but only permitted it in case a man could treat many wives in exactly the same way in every respect that he could one. Although over against this the Prophet himself had but one wife, and was in fact a celibate, it was quite natural that his followers should liberally construe what he said on the subject and take unto themselves as many wives as their means permitted. This is human nature, and would probably be the result to-day in the West if our people placed reliance on the words of a Teacher who had made a similar statement.

The words of the Koran upon the subject of polygamy, as given by Mr. Webb, are:

"And if ye are apprehensive that ye shall not deal fairly with orphans, then of other women who seem good in your eyes, marry but two, or three, or four; if ye still fear that ye shall not act equitably, then one only.—*Koran, Sura IV, verse 3.*"

The next prominent conception held by Western people about the Mohammedans is that they have forced an acceptance of their doctrines. We have such stories as that they carried sword in one hand and the Koran in the other, compelling people to accept the book under threat of the sword; that they burned books containing matter other than that in the Koran, on the ground that if it it was in the Koran the books were unnecessary, and if it was not in the Koran the books were wrong and should be burned. But the disciples of the Prophet assert that he never taught any such thing, and point to much learning on the part of the Mohammedans in the past. Doubtless these disciples are right, but we know that many Mohammedans tried to coerce people, and that there is some foundation for the story in respect to destruction of that which was not found in the Koran. For these reasons the West has been opposed to Islamism without really knowing much about it. The religion has been judged by the proceedings of its followers. Similar charges might be made against Christian peoples, who notoriously both individually and as nations are in the habit of going directly contrary to the commands of their Founder.

A student of these subjects, then, comes to consider lastly the claims of Islamism on philosophical and religious grounds, and naturally asks the question whether it has any better philosophy than any other religion, and if its religion is supported by a correct philosophy. If it be found that the truths given out by the Prophet were known and written down before his time, then why should the Western student turn to the later religion, the product of a more or less undeveloped people, when he may go to the

original from which it undoubtedly came? And if in that original we can find broader and more definite expositions of cosmogenesis and anthropogenesis, we may very properly use Islamism to illustrate the Theosophic truism that one single truth is the basis upon which all religions stand, but we are not necessarily obliged to adopt it to the exclusion of anything else.

Islamism seems to many to exact a belief in *a* God, and the conception of *a* God demands that that being shall be separate from those who believe in him. This view does not appeal to many Western Theosophists, because they assert that there can be no God different or separate from man. In the *Rig Veda* of the Brahmans there are as grand, and some think grander, conceptions of God and nature, as can be found in any Islamic book. If the two are equal in this regard, then the *Rig Veda*, being admittedly the elder, must have the first place by reason of age; but if the *Rig Veda* and the philosophy growing out of it are broader and grander than the other, then for that reason it must be more acceptable.

The five fundamental precepts of Islam are given in the *Encyclopædia Britannica*, as follows:

> *First*, Confession of the Unity of God; *second*, stated prayer; *third*, almsgiving; *fourth*, the fast of Ramadan; *fifth*, observance of the festival of Mecca.

In the latest English publication on the subject, Mr. Webb says:

> Orthodox Mohammedanism may be divided into six heads: *First*, faith in God, the one God, the creator of all things, who always was and ever will be, the single, immutable, omniscient, omnipotent, all-merciful, eternal God; *second*, faith in angels, ethereal beings perfect in form and radiant in beauty, without sex, free from all gross or sensual passion and the appetites and infirmities of all frail humanity; *third*, belief in the Koran as a book of Divine revelation, given at various times to Mohammed by God or through the Angel Gabriel; *fourth*, belief in God's prophets, the most preëminent of whom were Adam, Noah, Abraham, Moses, Jesus, and Mohammed; *fifth*, belief in the resurrection and final judgment, when all mankind shall appear before God, who will reward or punish them according to the deeds they have done on earth; *sixth*, belief in predestination, or the inability of man to avoid, by any act of his own, the destiny irrevocably predetermined by God and written down in the eternal book previous to the creation of the world.

The religion of the Prophet contains, in common with all other religions, a secret doctrine which is the same as that found in those differently named. As refered to above, the Sufis taught a very high kind of mysticism, but not any higher than that of the Hindus, nor any different from the mysticism of the Christians, both of early and later times. They taught union with God; so do the Hindu and the Christian. They spoke of their wife and

their mistress and their concubines or houris, so do mediæval alchemists, and many of the Indian Yogis speak in a similar strain; so that in whatever direction we turn it is found that there is no substantial difference between Islamism and any other religion except in respect to age, and it is really the youngest of all, excepting perhaps the later Christian development found among the Mormons of America or Latter-day Saints. In fact, some Western Theosophists have said that it would be just as well to accept Mormonism as Islamism, since the teachings are identical and the practices are also. The Mormons say that polygamy is not taught, but they practice it; they have their mysticism, their prophecy, their various kinds of frenzy, and among them are many extraordinary examples of prevision, notably with Brigham Young, the second prophet.

Americans might be inclined, if they were about to make a change, to accept their own natural product in preference to an Arabian one. Certainly in regard to morality, honesty, thrift, temperance, and such virtues, the Mormons stand as well as the followers of the Prophet Mohammed. But as we know little about true Islamism, a careful consideration of it will no doubt add to our knowledge and broaden our conceptions, since it must end in our seeing once more that none of the religions of the day are true ones, but that a single body of truth underlying them all must be the religion of the future. HADJI ERINN.

RIG-VEDA ON GAMBLING.

THE following excellent remarks are probably the oldest in the world upon the vice of gambling. They are found in *Rig Veda*, x, 34. It is admitted that these Vedic hymns are anterior to the time of Homer and Hesiod. The Hindus claim an antiquity for them which carries us back thousands upon thousands of years prior to the oldest date allowed by European Orientalists. Those who have a theosophical acquaintance with the *Vedas* will incline to the estimate of the Hindus, inasmuch as European opinion is constantly altering on the subject, and besides has not had quite a century of experience in which to form itself. Muir says these hymns were composed certainly 1000 years before our era, but that is too ridiculously low an estimate and will have erelong to be revised upon further proofs and discoveries. The present hymn is given as showing what was then thought of gambling.

The tumbling airborn products* of the great Vibhidaka tree delight me as they continue to roll upon the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on Mount Miyavat. My wife never quarrelled with me nor de-

* The seeds of the tree used for dice.

pised me; she was kind to me and to my friends. But I for the sake of the partial dice have spurned my devoted spouse. My mother-in-law detests me, my wife rejects me. In my need I find no comforter.

I cannot discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack horse. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers cry out, "We know nothing of him; take him away bound!"

When I resolve not to be tormented by them because I am abandoned by my friends who withdraw from me, yet as soon as the brown dice, when they are thrown, make a rattling sound I hasten to their rendezvous like a woman to her paramour. The gamester comes to the assembly glowing in body, asking himself "Shall I win?" The dice inflame his desire by making over his winnings to his opponent. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts and again ruin the winner; they appear to the gambler covered with honey. Their troop of fifty-three disports itself, itself disposing men's destinies like the God Savatri whose ordinances never fail. They bow not before the wrath of the fiercest. The king himself makes obeisance to them. They roll downward, they bound upward. Having no hands they overcome him who has. These celestial coals when thrown on the dice-board scorch the heart though cold themselves.

The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money the gambler approaches with trepidation the houses of other people at night. It vexes the gamester to see his own wife and then to observe the wives and happy homes of others. In the morning he yokes the brown horses—the dice; by the time when the fire goes out he has sunk into a degraded wretch. He who is the general of your board, the first king of your troop, to him I stretch forth my ten fingers to the east in reverence. I do not reject wealth, but I declare that which is right when I say:

Never play with dice; practice husbandry; rejoice in thy prosperity, esteeming it sufficient. Be satisfied with thy cattle and thy wife, the god advises.

O dice, be friendly to us and no more bewitch us powerfully with your influence. Let your wrath and hostility abate: let others than we be subject to the fetters of the brown ones, the dice.

TEA TABLE TALK.

THE TALE OF THE FIRST COMPANION

THERE is a land but little known to men. There, at a point where several roads crossed, three travellers, all journeying to the same goal but by different roads; met and sat down to rest. They were companions, though they had never met before.

After a time, the youngest of these travellers said to the eldest: "Brother, have you ought to tell us of the place where the unseen is seen?"

The old man lifted his head, his eyes burning brightly under his shaggy eyebrows.

"It is the place of darkness where things are made visible", he replied. "Last night I saw there the Angel of the Flames".

"Who is he?" asked the others.

"He is one who stands where the upper heavens divide from the lower heavens, at the point where the manifested world begins. Above all is the one Dark, the Triangle of which the point only is from time to time seen. Then comes the great Triangle of the Upper World (fig. 1): below that the lower, the earth triangle, opens out (fig. 2): and the two together make one (fig. 3); but they disappear, one into the other (fig. 1) when they meet the Dark (fig. 2);

Fig. 1.

Fig. 2.

for then the two manifested Triangles, the upper and the lower, become one. The earth one glides over and becomes the outer face; the heaven one passes beneath and becomes the inner side. But that is in the Hereafter. Meantime there are the two, thus"—and he drew the figure (fig. 3) again in the sand. "Here the upper and lower manifested touch. Down from the upper heaven come the flames, the lines, surging down along the rays. Thus is the real figure (fig. 4).

Fig. 3.

Fig. 4.

At the point there is a vortex, and there stands the Angel of the Flames, with drawn sword. As the flames come down to enter into manifestation, it is through the vortex they must pass before coming where the lower Triangle opens out—the lower world. This is as it is then". He drew again, making this figure (fig. 5). "At the point marked 'V' the Angel of the Flames is seen to stand. As the flames, the souls, come downwards, some shudder at sight of the vortex and would turn back. Others would fly off into the further boundaries, undeterred by "The Ring Pass-Not", which flames, indeed, may overpass. But there is the Angel. He stretches forth his sword, he guides the flames into the vortex; they must descend, and, descending, they become

Fig. 5.

creatures and beings in the lower manifested world, according to their nature and according to their power. Whence, O Companions, have they that nature and that power?"

"From Karma," answered the others. Then all these Companions saluted the name of the Law.

The aged one continued:

"Thus pass the flames downward; some tremblingly; some slowly but surely; others with hesitation and wavering; and a few with a fierce swift splendor. All must travel the ways of the lower world, all must enter the vortex and, emerging therefrom, must pass through every form of Life, conquering all, ere they mount the further side—the unseen side—of the lower triangle and return to the upper heavens as gods. The Angel is the agent of the Law. The descending flames are given over to his guidance; they must obey. But those who ascend are greater than he; they are the conquerors: he salutes them as they pass; he is blown backwards by the velocity of their upward flight. The passage to the upper heavens is the right of the Flame-Souls who have become men and have achieved perfection."

"How looked this Angel?" the youngest Companion asked.

"Like a column of white fire, stately and glorious; his sword was a seven-tongued, seven-colored flame, shooting forth like an Aurora of the North. His countenance was not a face at all; it was an Eye of deep, dark glory; he was not as men are, but as flaming souls are seen to be in the world of souls."

The third Companion spoke:

"Why was this power given unto him? Is not Karma enough?"

Saluting, the aged traveller answered:

"The Law is All. But manifested agents must be had as its vehicles in manifested worlds. There must be a focus. As there is a vortex, whereby momentum is attained, so there is a guide, by whom direction is maintained. Understand this, however, if you can: the vortex and the guide are one thing. At that point there is but one power, in two forms, to be understood of men. One form is the vortex, the other form is the Angel of the Flames; both are symbols of the one unseen force residing at that point and reigning within the Ring."

The Companions said no more, but all meditated together.

JULIUS.

LITERARY NOTES.

THE THEOSOPHIC THINKER has been started in Bellary, India, by Bro. R. Jagannathiah, and was briefly noticed last month. It deals largely with Puranic lore, and discusses everything from the Hindu or Aryan standpoint, from which its founder thinks it has a claim upon theosophists for help, in all parts of the world, as the Hindus are so poor. The subscription price is very small, being but two rupees a year, with extra postage abroad. Those who

wish to forward a good object may very well subscribe. In detail, its objects are to show that there is a scientific basis in the Puranas, to show that those and the Indian literature deal with and give expression to the teachings of the *Secret Doctrine*, to reconcile the teachings of the Puranas with those of H. P. B. We hope that the magazine will have a success.

THE RAMAYANA OF TULSI DAS, translated from the original Hindi by F. S. Growse, and for a long time out of print, has been reprinted by pundit Kundan-Lal and other members of the Fatehgarh T. S. in India. There are three volumes of about 250 pages each, paper bound, and the price for the three, which may be ordered from THE PATH, is $1.50. The translation has been commended by competent reviewers as being faithful and animated. This *Ramayana* is the one which is more popular and more honored by the people of the north-western provinces of India than the Bible by corresponding classes in Europe or America. The other *Ramayana* is in Sanscrit by Valmiki, and this was written in the vernacular. It has been asserted by certain Indian writers that the sage who wrote the Sanscrit *Ramayana* reïncarnated as the author of this under the name of Tulsi Das. However that may be; the poem has the greatest repute in India, and it would well repay theosophists who like to inquire into Indian religious books to have this *Ramayana*, as it is in a very convenient form. Purchasers of the work will also benefit the publishers, who have been at considerable expense in getting this book out. All orders should be sent to THE PATH, on the understanding that there may be a slight delay in filling them in consequence of having to send to India for the book. A copy of this work has been put in each of the three libraries at Headquarters.

REÏNCARNATION, by Dr. Jerome A. Anderson. The appearance of so thorough a treatise by the ablest Theosophical writer in the American Section is an epoch. Perhaps it is unfortunate that the title should not have varied from that of the works by E. D. Walker and Mrs. Besant, as confusion may occur, but the book itself is worthy to rank with them. Its Introduction is on "The Nature and Origin of the Soul"; and the fourteen chapters are: The Physiological Evidence of the Existence of the Soul; The Psychological Evidence of the Existence of the Soul; The Evolution of the Soul; The Individualization of the Soul; Reïncarnation—Philosophic and Logical Evidence; Reïncarnation—the Scientific Evidence; The Composite Nature of the Soul; The Reïncarnating Ego; The Personality; Post-Mortem States of Consciousness; Hypnotism and the Human Soul; Objections to Reïncarnation; Karma; Ethical Conclusions. Dr. Anderson's treatment is that of an educated thinker skilled in science and its methods, and he exacts and furnishes the rigorous proof indispensable to an analyst, a scientist, and a logician. Advancing only from point to point as each is demonstrated, the whole work has a flavor of certainty, and the most crisp and felicitous illustrations illuminate the successive propositions. Most of the treatise is admirably clear, parts of Chapter VI being possibly the only exception, and most of it is abundantly convincing. Yet this perhaps cannot be said of the first half of the second paragraph on page 104; nor of the assertion on page 126, "There is no pure matter in the Cosmos, as there is also no pure spirit"; nor of the position on page 134 that a brutal and sensual body proclaims that the Higher Ego has need to evolve opposite qualities, therefore calling for all our sympathy instead of aversion: "It is as though we were to turn shudderingly away from a pure, saintly prisoner because the cell in which he is confined is loathsome". But how does

this comport with the first sentence of the paragraph: "It is thus apparent that man's soul and body are each the exact complement [not antipodes] of the other"! "Casual" on page 172 should be "causal". Among the noblest parts of the book are pages 150, 214-218, and the treatment of Ethics. A beautiful spirit of tenderness and devotion and geniality and hope shines through the whole work, and nothing is truer and sweeter than this: "Altruism is the law; compassion, the means; self-sacrifice, the surety, of existence upon the stable spiritual planes of being. (Cloth, $1.00, paper, 50 cents.)—[A. F.]

Theosophical Siftings, Vol. VI, No. 4, is on "Theosophy and Modern Science", by H. T. Edge. It succinctly states what are the inadequacies of present science *(a)* its materialism, *(b)* its method by induction, *(c)* its divorce from the religious element of human thought; analyzes the "working hypothesis", and shows the contradictions in the Atomic Theory. One quotation from Stallo is particularly fine. The article is valuable because analytically explaining why Theosophy is so cool towards scientific thought, and because giving fact instead of mere denunciation. A reprint from the *Theosophist*, "The Symbolism in Yagna", follows, and contains much instruction.—[A. F.]

Theosophical Siftings, Vol. VI, No. 5, gives a lecture before the Adelphi Lodge T. S. by Sapere Aude upon "Death". It states nothing which has not been often stated before, and is not really an addition to our literature, but it is well done, in particular the last paragraph on page 7 and on page 8. Two articles are reprinted from the *Theosophist*, neither of much consequence.—[A. F.]

May Lucifer. "On the Watch-Tower" is even more interesting than usual. Mr. Mead concludes his paper upon "Nirvana", which, though not perhaps altogether intelligible, is erudite and profound. "The Dream of Ravan" is styled "a mystery", and there does seem difficulty in conceding to it any meaning. A treasure to real Theosophists is the little article of eighteen lines called "Gurus and Chelas" by a Hindu chela. Condensed in it are thoughts and facts which are invaluable, touchstones for correction of many a misconception and error. Mr. John M. Pryse makes a delightful contribution on "Reality in Personal Theosophy", one of those sensible, sound, practical expositions, luminous through anecdote and illustration, which clear up things puzzling to many Theosophists and teach lessons salutary for all. Mrs. Besant's "Death—and After?" concludes with close analysis and exposition of the various possible communications between the earth and other spheres. Mr. Mead begins a review of Max Müller's "Theosophy or Psychological Religion" —[A. F.]

May Theosophist. "Old Diary Leaves XIV" begins a careful analysis of the various possible modes in which *Isis Unveiled* might have been produced by H. P. B., seven being suggested and the last two considered. One cannot yet forecast the one favored by Col. Olcott, but the whole discussion is absorbingly interesting and raises intricate questions in psychology. No doubt verbal slips and mnemonic lapses are part of the problem in that complex personality, and they have to be considered even when proffered less as a contribution to the problem than as a warning against the undiluted reverence of disciples. No such danger is exemplified in the "Leaves". Mr. E. Desikacharya treats severally the "Aphorisms on Karma" given in March *Lucifer* and Path, judging them too familiar in Hindu literature to merit publication as novel.

"Sorcery Mediæval and Modern", by W. R. Old, is somewhat confused at first, but becomes both readable and instructive after the first page.—[A. F.]

THEOSOPHY AND SCHOOLBOYS is an earnest adjuration by O. L. Sarma of Madanapalle that Indian F. T. S., by Branches or as individuals, provide Theosophical schools for the neglected children of that country. This he urges as a conformity to H. P. B's wishes and teachings.

MRS. ANNIE BESANT'S "Death—and After?", originally appearing as a serial in *Lucifer*, is now issued as *Theosophical Manual No. 3*. It is a popular exposition of *post-mortem* states, according to the Esoteric Philosophy now known as Theosophy; a map of the country that lies on the further side of the gateway of Death, and a description of its inhabitants. It sketches the views of the persistence of the soul held by many nations; the perishable and the imperishable parts of man; body, soul, and spirit; the fate of the body; life in death; Death an unrobing of the soul; the moment of death; the astral double; the astral corpse; the region called Kama Loka, the world of spooks, elementaries, and elementals; communications between inhabitants of Kama Loka and persons on earth; the length of stay in Kama Loka of the disembodied soul; the fate of suicides and of persons suddenly killed; earth-walkers; shells; Devachan, or paradise; "illusion"; the life there the real life; effect of earth-life on life in Devachan; working out in Devachan of spiritual and moral causes; the soul in Devachan surrounded by all it loves; Death separates bodies, not souls; love has its roots in Eternity; the return to Earth; Nirvana; communications between the earth and other spheres; different classes of communications. (The PATH; cloth, 35 cents.)

MR. CLAUDE F. WRIGHT'S *Theosophy; a Popular Exposition*, which the publisher who bought it agreed to issue in May, 1892, has undergone delay after delay, been in the hands of three different printers, suffered from electrotypers, and has now received its *coup de grace* by the publisher's failure in business. He had always claimed that "the devil was in the book", it being the habit of publishers, as of other men, to seek any other explanation than personal incompetency or sloth. It is unfortunate for the T.S. that it should be involved in the publisher's Karma, but, alas, how often such things happen!

MR. W. T. STEAD, the famous editor of the *Review of Reviews*, has projected a quarterly magazine called *Borderland*, to be devoted to the study of phenomena now called "supernatural". Mr. Stead has recently given great thought to problems and experiments of an occult nature, and now wishes a more thorough, systematized, and continuous investigation by regular classes who shall tabulate and report results. Valuable assistance has been procured from two skilled students, and *Borderland* will chronicle the more important developments, adding a character sketch and a monograph on some branch of occult science. The first issue will be in July, and succeeding ones every quarter thereafter. Single numbers will be eighteen pence.

THE MOSLEM WORLD, Mr. Alex. R. Webb's periodical devoted to the interests of the American Islamic Propaganda, issued its first number in May. It is of sixteen large pages, with admirable type and paper, its first page giving a fine picture of the Cathedral Mosque at Agra, India. Various articles expound and defend Islamism, correct misconceptions, and show the moral contrast between it and Christianity. Very interesting is the description of its mission as elaborated in the "Salutatory"; and the article "The Islamic Propaganda"

gives the system of work contemplated, part of it being a free library and reading-room at 45? W. 20th St., N. Y. C. Later will be established free lectures by Indian, Egyptian, and Turkish Missionaries, as well as weekly discussions upon doctrinal and historical subjects. It does not appear probable that any large turning to Mahomedanism will occur in this country and in this age, but it is certainly very nice to see the missionary business reversed. A mosque on Fifth Ave. and a muezzin summoning to Friday prayers would be one of the most delicious spectacles outside of *Punch*.—[A. F.]

Mr. William Q. Judge's Ocean of Theosophy was issued early in June. It is a very neat book of 154 pages, printing and binding excellent. Its great merit is the extraordinary number of Theosophical topics compactly brought together in so small a space, the analyzed Table of Contents of the seventeen chapters being astonishing. A Preface of one page states in the most straight-forward way why certain subjects receive no treatment and why a tone of conviction as to others is used, but disclaims either authority or originality, proclaiming that no reader is a less good Theosophist because he disagrees from some positions, and that the book but hands on matter taught to the author and verified to him. Very many questions uprising as the student advances in reading receive here a clue to settlement, and he cannot but perceive that the book has behind it a lengthened tuition and a nearness to teachers which impart a very different quality from that in ordinary Theosophical literature. And it is entirely possible that the passages which do not now secure assent may do so in measure when readers shall have reached the stage of the author. At all events, it is well to see them thus presented and so strong an impulsion given to thought on topics of such moment and influence. Nobody can read the work without being instructed, and few can read it once without the purpose to do so again. A misprint on page seventy of "years ago" for "A. D." wrongly dates the Council of Constantinople, but the correct date is given on page sixty-four. (The Path: cloth $1.00, paper 50 cents.)—[A. F.]

Mr. Eduard Herrmann, member of the Aryan T. S., New York, has performed for the Cause the great service of translating into German H. P. B's *Key to Theosophy*. It makes a book of about 220 pages, the print being noticeably clear. At present it is only furnished in paper covers, and the price ($2.00) seems therefore somewhat high, but no better arrangement could be made with the Leipzig publisher. The introduction into the German world of so important a book is a notable matter, one for which the T. S. may well feel grateful to Bro. Herrmann. Copies may be ordered through the Path.

Theosophical Siftings, Vol. VI, No. 6, is a wise reprint of two important articles by H. P. B. in *Lucifer* upon "Psychic and Noetic Action". There are a few places where the thought is somewhat confused or at all events not quite clear, and it is hardly possible that *pneuma* can be properly translated "Mind", but otherwise these papers are of great value, distinguishing the personal from the individual in man, treating of memory and of mediums, giving clue to the settlement of many questions encountered by students.—[A. F.]

Theosophy, by G. H. Pember, is a solemn effort to show that the ancient Mysteries and modern Theosophy were devised by a personal Satan, who also anticipated the fulfilment of genuine prophecy by arranging a parody in the

case of Buddha. Of course the notion itself and the twisted Bible texts used to support it are deliciously comic, and one does not quite understand why the Father of Lies should have invented for his own benefit so sternly moral and devotional a system as the Theosophic; but to a true Evangelical logic and humor are mere carnal phrases. Yet Mr. Pember is of value in this,—that he repeatedly proclaims the astonishing advance of Theosophy in the West, using that fact as clear proof of the near approach of Antichrist and of doomsday, when all but a small *coterie* of the friends of Jehovah will be engulfed in a precipice "from the abysmal depths of which the groans of their blasted companions ascend". Not bad that, though still short of the graphic power of Tertullian!—[A. F.]

Mirror of the Movement.

THE THEOSOPHICAL CONGRESS AT CHICAGO. The provisional programme for the discussions at the Congress of the Society at the World's Fair has been made out with the following nine main heads:—1st, Theosophy Defined; 2d, Theosophy Historically Considered; 3d, The Philosophy and Psychology of Theosophy; 4th, Theosophy the Underlying Truth of all the World's Scriptures and Religions; 5th, The Theosophic Movement in its Organized Life; 6th, Theosophy and Modern Social Problems; 7th, Theosophy and Modern Religious Problems; 8th, Theosophy and Ethics; 9th, Theosophy and Science. Under each of these main heads there are subheads, those under No. 3 being eleven in number. The main heads are intended to cover the whole field; the sub-topics will be assigned to speakers as shall appear judicious, and not necessarily in the order given. The whole length of the time for discussion will be from eight to ten hours. The Congress will be on the fifteenth and sixteenth of September, and Mrs. Besant has promised to attend as well as others from abroad. The General Secretary would like to be notified by members who have not received a copy of the first bulletin.

THE CHAPIN AFFAIR newly illustrates the astonishing hold Theosophy has upon the press. Miss Lizzie Chapin of Brooklyn, for ten years teacher in an unsectarian day-school in New York, zealous, successful, and popular, was dismissed by the Directors because a Theosophist. Miss Chapin had never dissolved her connection with the Presbyterian Church or taught Theosophy to the children, and her membership in the T. S. only casually became known. On the following day *eight* of the New York morning papers contained articles on the subject, some over a column long and that of the *Times* being given the first place on the first page. The next day's issues followed up the matter, reporters called at the New York and the Brooklyn Headquarters, interviewing also the Directors and a Reverend spy, and the *Press* printed a cartoon of a pillory wherein stood Dr. Briggs and Miss Chapin, each bearing a placard announcing the offense. Miss Chapin's portrait was also given by the papers. Two other teachers who are Theosophists notified the Board of their own liability to dismissal. Miss Chapin claims the salary due her on the broken contract, the journals state that Col. Ingersoll is to conduct her suit, editorials and private letters pour contempt on the Directors, and—worst of all to those "Christian" women!—the enormous publicity given to the case is throwing a

halo around Theosophy and bringing the "disciples of Christ" into disrepute. If the friends of Theosophy had planned together some scheme by which it might be given immense gratuitous advertisement and orthodox intolerance made to appear contemptible and ridiculous, they could hardly have devised anything equal to this. And yet the orthodox furnish it freely, delight in their "zeal for Thine house", and only begin to quake when they find their frightful blunder and how everybody else is grinning at them. Miss Margaret Collins was the Trustee who wrote to discharge Miss Chapin. Collins was the name of the Y. M. C. A. President in Oakland who refused Mrs. Besant his Hall and thereby packed the Opera House. Collins too was the name of an earlier adversary, who attacked H. P. B. and was driven back with loss. Valuable indeed has the family been to the T. S. Surely there must be a scion of it in the Central States who can help things along there as have his cousins on the Pacific and the Atlantic Coast! One single Collins can accomplish for Theosophy what hundreds of Theosophists might vainly attempt. Imagine a representative of the family in each State! A blundering enemy is simply invaluable, and we thank him, bless him,—almost love him. [A. F.]

Mrs. Eliz. A. Kingsbury has again visited Vineland, N. J., with missionary intent, and on June 4th and 11th lectured on "The Ministry of Death" and "Christianity viewed in the light of Theosophy". The intensely hot weather kept many away, but the fifty who braved it were repaid, and some inquirers returned for further light.

Mrs. Ella M. C. White of Seattle lectured on June 19th in Swedish before the Swedes of Jamestown, N. Y., presenting Theosophy to them in their own tongue and by one of their countrywomen. It is among the possibilities that in time a Swedish Branch may be formed there. And this again excites the wish that the Countess Wachtmeister may accompany Mrs. Besant to the States next September.

A South-Western Theosophist has presented to the New York Headquarters Reference Library the following books: *Hindu, Persian, and Arabic Grammar*, Palmer; *Tibetan Grammar*, Jäschke; *Sanscrit Grammar*, Edgren; *The Dawn of History*, C. F. Keary; *The Apocryphal New Testament*; *Natural Inheritance*, F. Galton; *Dhammapada*, (Tibetan version), Rockhill; *Hindu Philosophy*, Davies; *Upanishad*, Part II, Max Müller; *Sacred Laws of the Aryans*, Part I; *Manu*; *Vedanta Sutras*, Part I; *Bhagavad Gita*; *Dhammapada*; *Buddhist Suttas*; *Saddharma Pundarika*. Another friend has presented Max Müller's *Upanishad*, Part I.

Mr. Claude F. Wright is so persuaded of the importance of continuing the Aryan T. S. Sunday evening lectures through the summer that he has offered to be personally responsible for them if the Hall may be used. The lectures secured by him for June were: 4th, *Rebirth*, Claude F. Wright; 11th, *Theosophy not Anti-Christian*, Wm. Q. Judge; 18th, *Work-a-Day Theosophy*, II., Alfred Freeman; 25th, *Some Evidences of Theosophy*, B. Harding.

Brooklyn T. S. Sunday evening lectures in June were: 4th, *The Dual Man*, Leon Landsberg; 11th, *Why and How We Think*, Dr. A. P. Buchman of Fort Wayne; 18th, *The Mission of the Theosophical Society*, Claude F. Wright; 25th, *The Threshold of the Unknown*, S. E. Clarke.

Pranava T. S. has dissolved and its members have united with the Arjuna Branch, thus greatly consolidating and strengthening Theosophic life in St.

Louis. A fine large room has been secured exclusively for Branch use at 3100 Olive street on the ground floor, and here will be held the Sunday evening public meetings. Mr. Seth Wheaton has been elected President of the Arjuna, and Mr. Benedict Loevy, 3007 Cass Avenue S., Secretary. The harmony of the late action, together with its wisdom, promises well for the future, and St. Louis has now more hope of energy and growth Theosophically than ever before. The roll of American Branches is reduced to seventy-five.

MRS. ANNIE BESANT'S passage for the States has been taken in the *City of Paris*, which leaves Southampton Aug. 26th.

KRISHNA T. S., Philadelphia, has secured the use of a large room at 1219 Chestnut street, in connection with two other societies. It will seat from 150 to 200. Much benefit is expected therefrom.

OBITUARY. Mr. Wm. Throckmorton, long time President and then Secretary of the Pranava Branch, St. Louis, relinquished this incarnation on June 7th. Bro. Throckmorton was a Theosophist of the most sincere type, and his convictions gave him support in the long and painful illness he so patiently underwent. In accordance with his expressed wish, his body was cremated on June 8th, and his ashes were sent to the care of the General Secretary at the New York Headquarters, there to be fittingly preserved. As like disposition may be made of their innocuous remains by other Theosophists anxious to rest in death as in life among the Brethren, might it not be well for a chamber in the Headquarters to be arranged as a columbarium, or, if that is impracticable, for a columbarium to be built elsewhere?

THE GENERAL SECRETARY

sailed for England in the *City of New York* on June 17th, purposing to attend the Annual Convention of the European Section on July 6th and 7th. If his voice sufficiently rallies, Mr. Judge will deliver various lectures in England. Final arrangements respecting Mrs, Besant's address at the Parliament of Religions in Chicago next September will be made during this visit. Towards the close of July Mr. Judge will return to the States.

A THEOSOPHICAL SUMMER REST HOUSE.

MR. MASCHMIDT of the Brooklyn T. S. has practically begun something that has been talked of for a long time, that is, a place in the country where Theosophists may go for rest in the summer at a very cheap rate. He has a farm nine miles from Saratoga, near Corinth. The scenery is beautiful, the farm lying among the hills. It is two miles from the Hudson river. There is a house which has been enlarged and improved; a piano has been furnished and a horse and carriage added to the establishment. It has accomodations for between twenty aud thirty persons. Several have already expressed a desire to go there, and some of the New York and Brooklyn members, including Mr. Harding, Mr. Pryse, and Dr. Hyatt, have gone out to help in adding to the improvements by working themselves on the spot. It is intended to have Miss L. Chapin and Miss Bellows take charge, together with Mr. Maschmidt's sisters. The cost of getting there from New York and returning is about $6. The weekly charge for board will be very low. Any Theosophist desiring to obtain information about this or to go, should write to Miss L. Chapin, Maschmidt Farm, Corinth, Saratoga Co., N. Y. The house will be open July 10th, and any applicant must give a notice of at least ten days.

ORIENTAL DEPARTMENT.

THE issues of this department were, in the American Section, suspended temporarily in June, 1891, with No. 12, which completed a year. Lack of funds and also lack of the time required for such work compelled suspension. But as the European Section had then begun its Oriental Department, the work projected was really carried on elsewhere. The second year begins with an issue, in this June, of sixteen pages under a new style as to size of printed page. No obligation having been taken to issue monthly, it is contemplated to have the papers appear less often than during the first year, and, if possible, to devote more space for the present to studies in Oriental religions and thought. "The Game of Knowledge" given in No. 13 is extremely interesting, illustrating as it does the fact that the social life of India is moulded almost entirely on the religion of the country. We believe this is the first time this game has been described in a publication in our language. In subsequent issues I hope to be able to present studies of different Oriental religions in the form of compilations from the best authorities, as our funds will not yet allow the continuance of a salaried pundit in Hindustan.

WILLIAM Q. JUDGE,
General Secretary Am. Section. T. S.

PACIFIC COAST.

THE LEAGUE IN TACOMA has been reorganized under the promptings of our Rev. Bro. Copeland, and this has resulted in the obtainment of a hall, 15 x 56 feet, upon the corner of two of the main streets, as a Headquarters. The League has established there a free reading room, open daily from nine A. M. to nine P. M. A large sign in white with gold letters is upon the front of the building, "Theosophical Headquarters". The Branch is out of debt and has funds on hand.

THE DAILY SURF of Santa Cruz, Calif., has subserved Theosophical interests by giving space to five hundred words weekly, thus publishing a summary of several of Mrs. Besant's treatises and a number of Press Scheme articles. Thanks to the editor, Mr. A. A. Taylor, whose paper is among the leading ones in the county and with wide circulation, the article on the Astral Body was much noticed throughout the State, calling forth comment from at least seven journals. May Karma bless him and all other helpers!

THE PACIFIC COAST LECTURER spoke in Oakland, Calif., on May 20th, San Francisco May 28th, Alameda June 3d. Branch, Committee, and other meetings were also attended.

TRIANGLE T. S. of Alameda has changed its meeting time from afternoon to evening and feels the consequent benefit. Regular sessions, held in Red Men's Hall, are open to the public. Help from San Francisco members is given to Triangle, and systematic work is now done.

ARRANGEMENTS ARE BEING PERFECTED to issue the *Pacific Theosophist* from San Francisco by the Pacific Coast Committee as a monthly. It has been heretofore ably conducted by Bro. F. I. Blodgett of Seattle, but both parties are clear that better work can be done by the transfer and by the fuller reports hereafter posssible of work on the Coast. Dr. Jerome A. Anderson will be the Managing Editor, and will conduct it as a purely Theosophical paper.

INCREASE OF INTEREST in Theosophy on the Pacific Coast has so enlarged the work and the impulse to work more that an addition to the Staff at Headquarters has become necessary. The office of Corresponding Secretary has been created, and Mrs. Vera S. Beane has been elected thereto.

SAN DIEGO T. S., formed by the union of the Gautama and Upasana Branches, was chartered on June 1st. The roll of American Branches is thus reduced to seventy-six. The consolidated Branch has taken and furnished a hall in a central location, and the sign "Theosophical Hall and Library" fronts three corners. The Library will be kept open every afternoon. Each Sunday evening is a public meeting, and lectures are given to fair audiences.

AUCKLAND N. Z. For five months past the Auckland Branch has been preparing the way for a visit from Mrs. Cooper-Oakley, by delivering fortnightly Lectures. When Mrs. Oakley therefore arrived on the 3d of May she found the way in a measure prepared, and up to the time of writing has had large audiences at her Lectures. The local clergy, however, view the movement with considerable alarm, and are warning their flocks (ineffectually) against Theosophy, and have descended to the use of gross personalities in the course of their discussion. Mrs. Oakley remains in Auckland until June 4th, when she purposes to go to Dunedin in the South of N. Z.—*(Communicated.)*

VICTORIAN THEOSOPHIC LEAGUE, Melbourne, Australia. Our visitor Mrs. Cooper-Oakley passed through Melbourne on her way from Adelaide to New Zealand, and on 24th April addressed the members of the League on "The Spiritual Aspect of Theosophy and Occultism". The room was crowded by a very attentive and intelligent audience. Mrs. Oakley's mission has already borne good fruit in a considerable increase of members. "White Lotus Day" was honored by a meeting held at "Maybank", Mrs. Parker's residence, when a choice programme was gone through—an address from the President, and readings which were kindly undertaken by Mr. James Smith, a leading local Spiritualist. The League continues to progress. We are moving into larger quarters on Monday next at Austral Buildings, Collins St., which address please to register.—*(Communicated.)*

LONDON LETTER.

I have been asked by the Editor of *Lucifer* to send you a monthly letter on the leading features of the month as illustrative of the progress of thought and organization for which the Theosophical Society is peculiar.

Considerable interest has been excited among us by the recent publication of Max Müller's "Theosophy or Psychological Religion", which, it is pretended by some, is an endorsement more or less direct of the Theosophical doctrines, but which is regarded by others more in the light of an attack upon Esotericism and Occultism as elaborated by H. P. B. Max Müller takes the view that Buddhism has no Esoteric Side and that the Mahatmas of Tibet are nothing more than the "baseless fabric of a vision". Mr. Sinnett has answered the attack in the *Nineteenth Century*, and further refutations are looked for from our ablest exponents.

The Blavatsky Lodge has lately experienced some crowded meetings, more especially on the occasions of Mrs. Besant's lecture on "Theosophical and Darwinian Evolution" and G. R. S. Mead's "Mystery of Satan". At the close of the latter Edward Maitland gave a brief *resumé* of his philosophy in its bearing on the office of Satan as the guardian of the outer wall of the Cosmos.

showing how popular ignorance has confused this Satan with the Devil of darkness and negation of being which lies beyond him.

Mrs. Besant, Herbert Burrows, and others continue to keep the main doctrines of Theosophy before the masses, and to judge by the constant enrollment of fresh members and the establishment of new Lodges in England there is after all something in Theosophy which appeals to the British public, all that has been said to the contrary notwithstanding.

Next month I hope to be able to include interesting news of the extension of the Club for working men lately founded by Mr. M. U. Moore, and of a new line of Theosophical propaganda. REGINALD HODDER.

INDIA.

The Kumbaconum T. S. has embarked upon good work. It intends to print and circulate in India not less than three-thousand pamphlets every month on Theosophical subjects. Any number of copies can be had for circulation from the Secretary by forwarding stamp for every five copies required. They also intend to create a permanent fund to carry on their scheme by means of publishing books. The first of these latter will be *Some Thoughts on the Gita*, containing twelve lectures on the first four chapters; it is expected to be ready in June. Information about this can be had from M. C. Krishnasamy Iyer, Kumbaconum. Pamphlet No. 3 is upon *Our Duties*. This is the same Branch which has been publishing many translations of the Upanishads.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.
PRESIDENT'S OFFICE,
ADYAR, *27th May, 1893*

The Managers of the World's Parliament of Religions having granted us permission to present the views and policy of our Society with respect to the questions of Religion and Ethics, on the 15th and 16th September next at Chicago, the undersigned, being prevented by his Asiatic engagements from personally attending, hereby deputes Mr. William Q. Judge, Vice-President T. S., to represent him on that occasion. All steps heretofore taken by Mr. Judge in connection with the said representation, in pursuance of his correspondence with the undersigned, including the formation of Committees, are hereby ratified, and he is fully empowered as the President's substitute to adopt such further measures in the premises as may to him seem necessary. Of course it is to be distinctly understood that nothing shall be said or done by any Delegate or Committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any religious or ethical teacher or leader; our duty being to affirm and defend its perfect corporate neutrality in these matters.

The undersigned also deputes Mrs. Annie Besant as a special Delegate from the President, to address the meetings in question on behalf of the whole Society, and to convey to them his fervent hope that this truly representative Theosophical assembly of people of all races and religions may result in the spread of that principle of brotherly love and religious tolerance which is the foundation and cornerstone of the Theosophical Society.

The undersigned most earnestly calls upon all Sections, Branches, and willing Fellows of the Society throughout the world to put themselves in correspondence with Mr. Vice-President Judge, and do all that lies within their power to aid him in bringing this very important matter to a successful result.

H. S. OLCOTT, P. T. S.

Though from gods, demons, and men your deeds are concealed, they remain as causes in your own nature.—*Leaf V.*

OM.